

THE Saturday Magazine.

No. 745.

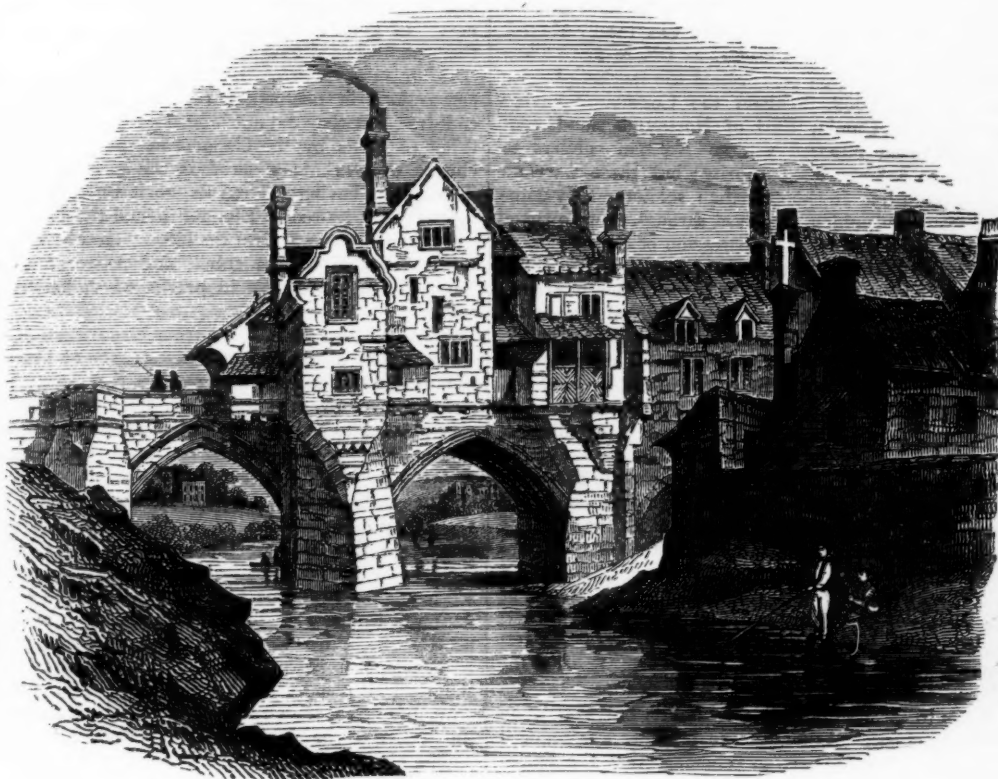
FEBRUARY

10TH, 1844.

PRICE
ONE PENNY



THE CITY OF DURHAM.



ELVET BRIDGE, ON THE WEAR.

I.

THE EARLY HISTORY OF THE CITY.

DURHAM is celebrated among English cities for its romantic and picturesque situation. Placed on a ridge of high land, its most prominent features stand out in bold relief: the Cathedral, with its three towers; the embattled walls of the ancient Castle, now the Palace; the lofty and steep banks covered with woods and irregular buildings; the river Wear winding round the west, south, and east sides, in the form of an irregular horse-shoe, spanned by several bridges: these objects are collectively or in succession brought before the spectator; serve to charm the eye, and awaken many historical recollections, some of which may prove of interest to the general reader.

During the unhappy reign of Ethelred the Unready, Britain was particularly exposed to the scourge of Danish invasion. Northumberland, which then included a wide extent of territory, was plundered. The monks of Chester-le-Street*, in the year 995, sought refuge in

the monastery of Ripon. The treasures of Ethelred were lavished in the purchase of a doubtful peace, during which the monks returned northwards with the relics of St. Cuthbert, but instead of reoccupying Chester, a pretended miracle led them to seek a permanent residence in Dunholme, a place of apparent strength and security, and which probably afforded the real motives for the preference.

Dunholme, that is, the hill girdled with water, was then an eminence entirely covered with shaggy wood, except on the summit, which alone presented a small extent of level arable surface. It is described as being insufficient for the reception of the multitude that attended the saint till they had cleared the woods. Their first work was then to erect an ark, or tabernacle, with timber and boughs of trees, where they deposited the relics of the saint; after which they built a complete edifice, on which much labour was expended. The Earl of Northumberland commanded all the inhabitants between the rivers Coquet and Tees to render their services; and workmen were drawn from a tract of country no less than fifty miles in length.

This was about the year 995. After the church (called the White Church) was completed, the superstition of the age naturally led the workmen to expect the peculiar favour and protection of the patron saint if they continued to reside near his shrine. This led to a permanent habitation of Dunholme, and to the origin of

* Chester-le-Street, about five miles north of Durham, is now a mere village. The monks of Lindisfarne, or Holy Island, of which Cuthbert had been the bishop, fled to Chester-le-Street from the ravages of the Northmen, in 882; they carried with them the body of the saint, and established the see there. Both remained at Chester for above one hundred years, when the renewal of the Danish piracies, which had been repressed by the vigour of Alfred and his immediate successors, obliged the monks, in the above-named year, to retreat much further inland, to the monastery of Ripon.

the city of Durham. Additional inhabitants were also attracted by the supposed sanctity of the place. At first the population occupied the hill of the castle and cathedral; it then gradually extended into the vale, and still more slowly occupied the opposite heights which are included in the long rambling suburbs of the modern city*.

Nothing further is recorded of Durham till the year 1040, when it was attacked by Duncan of Scotland. The town at this time seems to have been fortified, for the inhabitants are said to have sustained the invader's assaults for a long time, and at length to have made a vigorous sally, whereby the enemy was totally routed. The heads of such Scotch leaders as fell, or were taken prisoners, were fixed on poles round the market-place.

In the year 1069, William the Conqueror having created Robert Cumin, Earl of Northumberland, sent him with seven hundred veteran Norman soldiers to Durham, to enforce his authority; but these warriors behaved more like freebooters than soldiers; they committed many enormities, dispersed through every quarter of the city, and took forcible possession of the houses, to the terror and despair of the inhabitants. But in order to protect themselves, the people formed secret associations, and the bishop being made acquainted therewith, and fearing an insurrection, informed Earl Cumin thereof. The earl, however, treated the bishop's caution with contempt, and in exercise of the authority vested in him, proscribed or put to death several of the landholders and peasants. This served as a signal to fly to arms, and on a cold night in February the town was encompassed by armed men. The earl's guards had dispersed about the town in contempt of danger, and had given themselves up to ease and enjoyment. At the dawn of day, the assailants broke open all the gates of the town, and, flying in parties through every street, made a dreadful slaughter of the Normans. Many were shut up in the house where the earl lodged, and, defending it bravely, the enraged populace could not force an entrance; therefore, throwing in fire-brands, they set the edifice in flames. The inmates were thus forced to open the doors to escape the fury of the fire, but were slain as they came out. At length the building was reduced to ashes, and the fire was so vehement that the flames were seen to take hold of the western tower of the church. This circumstance alarmed the multitude. "The religious inhabitants of the city, and even those in arms ceasing from slaughter, fell upon their knees, with eyes filled with tears, and elevated hands, petitioning heaven that, by the assistance of their holy saint, and through his interposition, the sacred edifice might be spared from destruction. Quickly the wind shifted, and bore the flames from the church."

William, determined to revenge Cumin's death, sent a party of troops to scour the country, but they had not proceeded further than Alverton when they were surrounded by a thick fog, which entirely prevented them from pursuing their journey: this operating upon superstitious minds, was attributed to St. Cuthbert, and so much alarmed them that they returned in haste lest they should incur the saint's displeasure. But William was not to be thus intimidated; he marched forward, and desolated the country in such a manner, that "for sixty miles between York and Durham he did not leave a house standing; reducing the whole district, by fire and sword, to a horrible desert, smoking with blood, and in ashes."

The miseries which followed all this cruelty cannot be described. A dreadful famine occurred, during which the people were compelled to eat the most loathsome

food. The mortality was frightful. The lands lay uncultivated for nine years; and robbers and beasts of prey finished what the sword of the conqueror had spared. On approaching Durham, the king found the town deserted, the ecclesiastics fled, and the church left without a minister. The army was dispersed in plundering parties over the country between the Tyne and the Wear; but they found the villages deserted and the whole country waste; the inhabitants, with their flocks, having fled into the secret recesses of the forests and mountains. The soldiers did not even spare the churches and monasteries, but plundered them of their ornaments of gold, silver, and jewels, and then set fire to them and rejoiced over their ruins.

After an absence of four months, the bishop and his companions in misfortune returned to their desolated country; but they did not long enjoy repose; on the partition of lands by the Conqueror, the property of the church of Durham suffered in the general peculation. The bishop, having secured the most valuable articles of the treasury, retired to Ely, and joined the English, who were then in arms against the king. He was soon afterwards betrayed by the abbot, and delivered up to the king, who confined him in prison, where he died miserably.

On the return of William from his expedition against the Scots, he determined to erect a castle at Durham for the double purpose of suppressing the Scottish incursions and of overawing the neighbourhood; or, as he was pleased to express it, "in order to secure his earl of that province from tumults and insurrections, as also to protect the bishop of the see and his church."

The earldom of Northumberland having become vacant by the defection of Waltheof, Bishop Walcher purchased that title of the king. This was the first instance of the ecclesiastical and temporal power of the see being vested in one person, and it excited the indignation of the people. They regarded with abhorrence a prelate who, unlike their patron, St. Cuthbert, sought to unite temporal power with his Christian duties. Thus they lost all respect for his episcopal office, and raised an insurrection, the circumstances of which are curiously illustrative of the manners of the period.

The bishop seems to have been a mild, amiable man, deficient in those sterner qualities so especially necessary in unsettled times to a governor or chief. He delegated his power to unworthy ministers and favourites; he confided the care of the earldom to his kinsman Gilbert, who suffered his soldiers to oppress the common people, and to insult and plunder those of higher rank. It was not unnaturally supposed that the evil actions of Gilbert were connived at by the bishop. Among the depredations of the deputy, was the plundering of the estates of a Saxon nobleman named Liulph, eminent for his virtues, possessions, and great alliance; he was also in favour with the bishop, and frequently at his table. On preferring his complaint to the bishop, the jealousy and resentment of the Norman favorites were excited, and during the night they surrounded the house of Liulph and inhumanly murdered him and the greater part of his family. This wicked act excited a great tumult among the Northumbrians, by whom Liulph was greatly revered and beloved, and they anxiously waited to see justice done to the chief actors in this horrid tragedy. The bishop solemnly and repeatedly disowned all participation in it; but although he expressed his horror at the crime, and his detestation of its perpetrators, yet he did not bring them to justice, and hence the people were convinced that the crime was committed with his privity.

Not long after this, the bishop, in exercise of his civil jurisdiction, held a public assembly of his council and ministers at Gateshead, whither the suitors repaired. Being accustomed to depend on the veneration hitherto paid to his sacred office, he was attended only by a small

* We need not further trace the history of Durham Cathedral; but refer the reader to an ample notice thereof in *Saturday Magazine*, Vol. VIII., p. 194. Our chief authorities in the present notice are the elaborate works of Surtees and Hutchinson.

† According to some writers, William was prompted to this cruelty, not by revenge, but by necessity; for an invasion being threatened from Denmark, it was expedient that the country should be laid waste, in order to deprive the invaders of the means of subsistence.

body-guard. But the insolent behaviour of the populace indicated their disposition for mischief, and the bishop became alarmed for his safety when it was too late to procure assistance. He caused his officers to assure the people that part of the business of that assembly was to make restitution to the relations of the murdered family. The rage of the populace becoming more fierce, he even offered to give up the murderers, in order that their fate might be determined by law. But the mob now refused to submit to the common forms of justice; they displayed a total contempt for the official authority of the bishop as earl, and his sanctity as bishop; they beset the house with clamour, and on a watch-word being pronounced from every quarter, "*Short red, good red, slea ye the bishoppe*," they discovered their arms, which hitherto had been concealed under their garments. The few guards of the bishop, dreading no mischief, had dispersed themselves, and were reposing in a careless manner; these were put to the sword. The bishop privately retreated to the church, whither he summoned a few of the chief men of each party to propose terms of friendship and satisfaction. Those who conceived they could influence the mob, went out to appease them, but without respect of persons, many were slain. The bishop then commanded Gilbert to go forth and endeavour to pacify them, but he fell an immediate victim to their fury. Some of the rioters now set fire to the church, whilst others guarded the doors and put every one to death that attempted to depart. Those that remained within, no longer able to endure the flames, rushed out and were instantly slain. The last of the assembly was the venerable prelate, overwhelmed with affliction for the death of his people. Expecting no mercy from the savage multitude he was for a moment undetermined what death to choose. The fire urged him to the sword of the enemy, the enemy drove him back to the flames. At length the fire blazed all round him; offering a short prayer to heaven, he advanced towards the clamorous multitude. With one hand he made a fruitless signal to command silence, with the other he made the sign of the cross, and folding himself in his robe, he veiled his face, and was instantly pierced to the heart with a lance. His body was afterwards inhumanly mangled. This sad event happened on the 14th of May, 1080. The leader of the riot was Eadulf, surnamed Rus, related to the family of Liulph.

When this tumult was reported to the king, he was greatly incensed, and sent his brother Odo, bishop of Bayeux, to punish the insurgents, and to avenge the death of the bishop. Odo executed his commission, not as a bishop, but as a Norman soldier. He shed the innocent blood of the relations of the rebellious; plundered the church of Durham of a rich pastoral staff, and reduced the province to a solitary desert; so much so that the omission of Durham in Domesday Book (which was made about this time), has been accounted for on the supposition that the county was so wasted as not to be worth the expense of a survey.

On the accession of William Rufus, Bishop William de Carlepho being among the malcontents, his temporalities were seized by the crown, and he fled into Normandy. In 1091 the bishop was restored, and soon after he granted to the prior and convent of Durham a free borough in Elvethatch, with licence to maintain there forty merchants' houses, or tradesmen's shops, free from secular service. This is the earliest mention of Elvet, but the grant implies the previous existence of a considerable suburb.

In the time of Bishop Flambard, Durham sustained great injury by fire. That bishop also greatly oppressed the bishopric with taxes. In 1112, the bishop founded the hospital of Kepier, which he dedicated to St. Egidius or Giles, and amply endowed it. He also improved

the fortifications of the city, improved the banks of the river, and built a bridge.

In the time of Stephen, David, king of Scotland, on behalf of his niece, Matilda, daughter of Henry the First, levied an army, and gained possession of several fortresses in Northumberland. Stephen visited Durham, and concluded a peace, which, however, was not lasting: the city of Durham would probably have again been exposed to the horrors of warfare, but for the defection of a portion of the army of the King of Scotland, which compelled him to retreat. By the interposition of the pope's legate peace was established; in April, 1139, the members of the convention met at Durham; Maud, queen of England, and many southern barons, on the part of the English crown, and Prince Henry with several Scottish barons on the part of David. A coinage was established in Durham about this time.

Contrary to the usual practice of these rude times, the Bishop, Galfrid Rufus, does not seem to have participated in these warlike proceedings, but to have been occupied with the peaceful duties of his office. During the prelate's last illness his chaplain, William Cumyn, bribed his household, and those that had the custody of the castle, to deliver up to him the palace and tower as soon as the bishop died. He also obtained the aid of the King of Scotland in order to get the people to submit to him, but not succeeding in his design he desolated the country, burnt the hospital and church of St. Giles, with the whole village, to ashes, and destroyed a great part of the borough of Elvet.

During the reign of Henry the Second, the custody of the castle and city was taken away from the bishop. About this time Bishop Pudsey "granted to the burgesses that they should be for ever exempt from the customs called in-toll and out-toll, and from marchets and heriots, and to have the like free customs as Newcastle." This charter was confirmed by Pope Alexander the Third. This prelate made some beautiful additions to the cathedral, and ornamented the city in various ways; he rebuilt the borough of Elvet, and constructed the bridge of that name; he built the city wall from the Gaol Gate to the Water Gate, and re-edified the castle. By his order was also compiled the *Boldon Buke*, now remaining in the auditor's office, and which has always been regarded as evidence in all cases to ascertain the ecclesiastical property of the diocese.

Elvet bridge was originally constructed with ten arches. It was altered by Bishop Fox about 1500. Upon or immediately adjoining it were two chapels; and at the time the view was made from which our cut is taken, it supported some dwelling-houses according to the practice of our forefathers. Part of this bridge was swept away by an overwhelming flood, which occurred in November, 1771.

WHEN we would convince men of any error by the strength of truth, let us withal pour the sweet balm of love upon their heads. Truth and love are two of the most powerful things in the world; and when they both go together, they cannot easily be withstood. The golden beams of truth, and the silver cords of love twisted together, will draw men on with a sweet violence, whether they will or no.—
CUDWORTH.

THE same benevolence, which, in the days of health and prosperity, would have exerted itself in going about doing good to all within its reach, will, in the time of sickness and affliction, be expressed by a constant endeavour to suppress, as much as possible, every word or look that may give pain, by receiving with thankfulness every attempt to give ease and comfort, even though, by being ill-judged or ill-timed, it be in reality distressing; and by a thousand little attentions, which will make a much deeper impression on a feeling heart for being paid at such a time, and which, at least, will servo to show that no sufferings of our own can make us indifferent to the happiness of others.—
BOWDLER.

* "*Short riddance, good riddance, slay*," &c.

EARLY ENGLISH BANNERS.

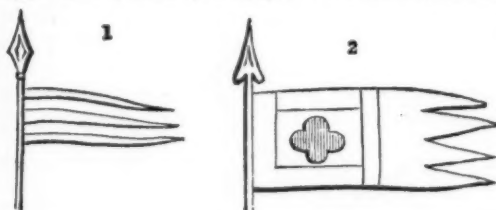
I.

In the *Retrospective Review* for 1827, is a curious and interesting collection, from undoubted authorities, of the history of the various banners which were borne in the field, under our early monarchs, from the time of introduction of heraldry, to the death of Henry the Eighth. The subject is an attractive one to the lover of history, and as it does not appear to have been elsewhere entered into, the notice in question may be here abridged for the benefit of our readers.

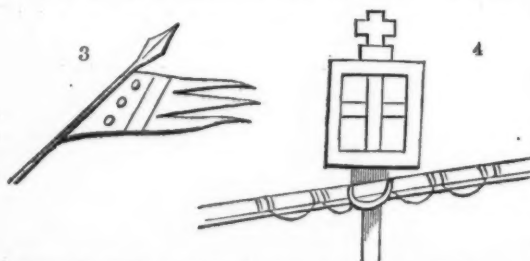
That a standard, or ensign, was borne in the armies of all nations from a distant era, is a fact well established both by sacred and profane history, and, certainly, the marching of an army under its appropriate banners, is an inspiring and heart-stirring sight. Sir Walter Scott, in speaking of the English army, says—

With all their banners bravely spread,
And all their armour flashing high;
Saint George might waken from the dead
To see fair England's standards fly.

Dr. Meyrick's work on *Ancient Armour* furnishes the greater part of the information on the subject of banners, up to the latter part of the reign of Edward the Third, when the materials for the inquiry become less scanty. Banners are coeval with armorial bearings, and the latter appear to have been adopted in this country about the twelfth century. William the Conqueror is represented on his great seal with a lance in his right hand, to which a small pennon is attached, and which was then called a gonfanon. It is represented at fig. 1. This gonfanon, according to the learned writer just named, was different from a banner, in that, instead of being square and fastened to a transverse bar, it was fixed in a frame, made to turn like a modern ship's vane, with two or three streamers or tails. The object of the gonfanon was principally to render great people more conspicuous to their followers, and to terrify the horses of their adversaries; hence the gonfanon became a mark of dignity. From the Bayeux Tapestry, it would appear that a kind of standard was borne near the person of the commander-in-chief, and which is described by the writers of the period as a gonfanon. Thus Wace says, the barons had gonfanons; the knights had pennons. The pennon was a sort of streamer; but that of the Conqueror, as depicted on the Bayeux Tapestry, is charged with a cross (see fig. 2). The other pennons,



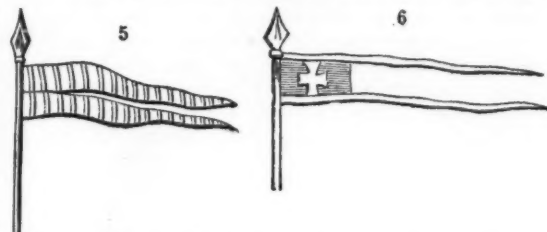
the shape of which is shown at fig. 3, resembled each other in form, but were variously coloured. William's



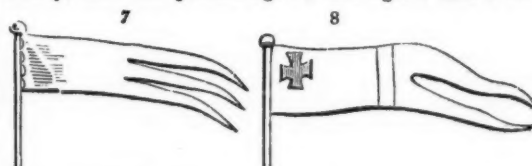
banner is always painted *argent*, a cross *or*, within a border *azure*, and the same charge also occurs on the mast of his ship, though in a square form, of which a representation is given at fig. 4.

From William of Malmesbury we learn that the standard of the Conqueror, at the battle of Hastings, was in the form of a fighting man, wrought with gold and precious stones in a costly manner, and which he afterwards sent to the pope.

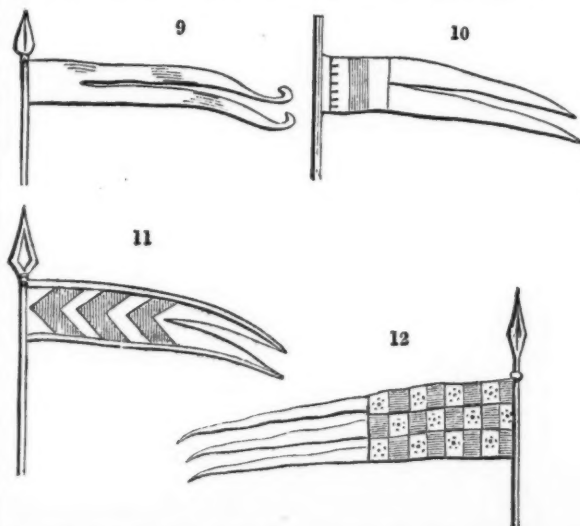
In the next reign, the banner borne by the king, as shown by the great seal of William Rufus, was simply swallow-tailed, as seen at fig. 5, while that of King



Stephen differed slightly from the preceding, and was charged with a cross (fig. 6). Henry, duke of Normandy, bore the pennon fig. 7; and figs. 8 and 9 re-



present two other pennons, used about the same period. After that time, the kings of England, and other great personages, are always represented with a sword instead of a lance, in their right hands, and therefore no further information is to be gleaned from their seals, on the subject of pennons. Upon the adoption of armorial ensigns, the pennon or gonfanon was charged with the arms of the bearer. No arms appear on the seals of our monarchs until the reign of Richard the First, and it was only on his second seal that the present ensigns of England were introduced. The great barons were not long before they imitated the seals of their sovereign. Laier de Quincy, earl of Winchester, who died in 1219, and Richard de Montfichet, the last person of which name flourished in the reign of John, and in the commencement of that of his successor, are represented on horseback, holding in their right hands a shield with their arms, and in their left a lance with a pennon similarly charged. The pennon of the earl is represented at fig. 10; that of Montfichet at fig. 11. A still earlier



instance occurs in a collection of drawings of ancient seals in the *Lansdown Manuscript*, where Waleran de Bellomont, who was created Earl of Worcester in 1144,

and died in 1166, is represented on horseback, holding in his right hand a shield, and in his left a lance, with the pennon shown at figure 12. Armorial bearings were thus used in England in the reign of Henry the Second, and the pennon being charged with them it is obvious that they were borne as banners in the field. That the pennon of the sovereign was similarly marked can scarcely be doubted; but there is no account of anything like a national standard, nor does it appear that the square banner was then used. It was probably introduced in the reign of Henry the Third, for Otho, count of Gueldres, is depicted on his seal, in 1247, holding a square banner charged with his arms, a lion rampant. A very singular little pennon was borne by Philip, marquis of Namur, in 1244, as will be seen by referring to fig. 13.



It is affirmed that Henry the Third, in the twenty-eighth year of his reign, commanded Edward Fitz Odo to make a dragon in manner of a standard or ensign, of red samite, and embroidered with gold, his eyes of sapphire, and his tongue to appear continually moving, and to place it in Westminster Abbey; and Sandford also states, that a dragon was borne before Henry the Third, at the battle of Lewes. This figure was doubtless made with a view to terrify the horses of the opposing army, and thus to cause confusion in the ranks. This was, however, distinct from the usual pennon or standard, and must have been employed in addition to it, for Matthew of Westminster, speaking of the early battles of this country, says, "The king's place was between the dragon and the standard." On the Bayeux Tapestry, also, a dragon on a pole repeatedly occurs near the person of Harold, and in the instance which is copied at fig. 14, the words "*Hic Harold*" are placed over it. Barnes, in his *History of Edward the Third*, says, that among the ensigns borne at Cressy was a burning dragon, to show that the French were to receive little mercy. This dragon was of red silk, adorned and beaten with very broad and fair lilies of gold, and bordered about with gold and vermillion. A golden dragon, on a red pennon, was also frequently used as one of the ensigns of the French armies, and in reign of our Henry the Sixth, one of his coins had on it a banner charged with a demi-dragon.

In the reign of Edward the First, heraldry was reduced to a science, and from this period the notices of banners borne in armies become more complete and minute. In an heraldic poem describing the siege of Carlaverock Castle, in June, 1300, the arms of every banneret of the English army are accurately blazoned. The poem is written in Norman-French, and states at the commencement, that at this siege there were many rich caparisons embroidered on silks and satins, many a beautiful pennon fixed to a lance; and many a banner displayed. Both banners and pennons were charged with the arms of their owners. William de Leybourne, it is said, had there a banner and a large pennon of blue, with six white lions rampant. This poem also throws some light on the inquiry as to who possessed the right of bearing a banner in the field. When the English army was composed of the tenants *in capite* of the crown, with their followers, it appears that such tenants were entitled to lead them under a banner of their arms; but the precise number of men so furnished, which conferred this privilege, has not been ascertained. Judging, however, from the *Siege of Carlaverock*, it would seem that, early in the fourteenth century, there

was a banner to every twenty-five or thirty men at arms; for we are told, "Then were the banners arranged, when one might observe many a warrior there, exercising his horse: and there appeared three thousand brave men at arms." The number of banners mentioned in the poem does not exceed one hundred and five.

When the tenant *in capite* was unable, from sickness or some other cause, to attend in person, he nevertheless sent the quota of men at arms and archers, for which, by the tenure of his lands, he was engaged; and his banner was committed to the charge of a deputy of equal rank with his own. Thus, at Carlaverock, the Bishop of Durham, being prevented from attending by some public duty, which detained him in England, sent one hundred and sixty of his men at arms with his banner. This was entrusted to his most intimate friend, John de Hastings. A similar instance occurs in the case of Lord Deincourt, who, as he could not attend himself, sent his two brave sons in his stead; and "with them his banner of a blue colour *billette* of gold, with a *dancette* over all."

These banners were carried wherever the leaders to whom they belonged were engaged, so that they were often roughly dealt with. The banner of one of the brave men eulogised in this poem, is spoken of as having received many stains, and many a rent difficult to mend.

We must reserve our notice of National Banners for a future number.

IMAGINATION may be allowed the ascendancy in early youth; the case should be reversed in mature life; and if it is not, a man may consider his mind either as not the most happily constructed, or as unwisely disciplined. The latter indeed is probably true in every such instance.—FOSTER.

How doth wisdom differ from that which is called nature? verily in this manner, that wisdom is the first thing, but nature the last and lowest; for nature is but an image or imitation of wisdom, the last thing of the soul, which hath the lowest impress of reason shining upon it; as when a thick piece of wax is thoroughly impressed upon by a seal, that impress, which is clean and distinct in the superior superficies of it, will in the lower side be weak and obscure; and such is the stamp and signature of nature, compared with that of wisdom and understanding; nature being a thing which doth only do, but not know.—PLOTINUS.

If any man will oppose or contradict the most evident truths, it will not be easy to find arguments wherewith to convince him. And yet this, notwithstanding, ought neither to be imputed to any inability in the teacher, nor to any strength of wit in the denier, but only to a certain dead insensibility in him.—EPICETUS.

THERE is a philosophy far more satisfactory to the inquiring mind than that which would explain everything by lines and number, and by the mechanical principles, or the laws of matter and motion. These may, indeed, be used in the way of conjecture and hypothesis, to account for the general order of the universe; but the knowledge of motion is not the knowledge of the creation. Any system of physics, in which the various means prepared to preserve the world, are regarded as the original causes of the several parts of Nature is a deviation from truth; since it refers the origin and formation of everything to such causes as can produce nothing, and dries up our hearts by substituting an imaginary mechanism for the intention and will of the Almighty.—BASELEY.

OUR knowledge is very short and shallow, for the disproportion of the heavens is so great, that some think the earth to be but a point in respect of the rest; and others, that the great orb itself is but a point in comparison of the firmament. Nay, we are ignorant of so many things relating to the bodies above and below us, that our knowledge seems confined to a very small part of that physical point; and therefore, though our knowledge may highly gratify our minds, it ought not to make us proud, nor ought we to value that, so as to make us despise the knowledge of spiritual things.—BOYLE.

ON HOSPITALS.

III.

IN reviewing the present state of Hospitals, (confining the term to institutions for the reception of the poor when sick or wounded,) we may remark that charity, to be useful, must be administered with discrimination, and that even hospitals, useful as they are to the necessitous poor, will not prove an unmixed good if improperly administered. Montesquieu observes, that Henry the Eighth, in dissolving the monasteries, was unconsciously laying the foundation of the future prosperity of his country, by destroying that system of indiscriminate relief which prevailed in them, and by throwing the lower orders upon their own energies and resources, which had until then lain dormant. He contrasts this with the state of things in Italy, where, with unrestricted relief, idleness and beggary abounded. In Great Britain, charitable institutions of every kind abound; there has been no deficiency of money devoted to them; but, it is to be feared that the enormous sums subscribed have not always been judiciously expended, and that sufficient care has not been employed to distinguish between the truly needy and the pretender.

The existing hospitals of the metropolis are mostly of modern date, three only having an origin prior to the Reformation, namely, St. Bartholomew's, founded by Rahere, minstrel of Henry the First, in 1122; St. Bethlehem, converted from a priory to a hospital in 1330; and St. Thomas', founded for young children in 1538, by the prior of Bermondsey. These were modified at the Reformation, and, by charters of Henry the Eighth, and Edward the Sixth, were made over to the corporation of London, who soon put them in a fit state for the reception of some of the suffering poor. The other hospitals, and all the dispensaries, have been established during the eighteenth and present centuries. There are now in London ten general hospitals, and several for special complaints, as small-pox, fever, disease of the eyes, containing altogether above 3000 beds, and giving advice to very many thousand out-patients: besides these there are two lunatic asylums, capable together of holding about 500 patients (independently of the splendid establishment at Hanwell); four lying-in hospitals, about twenty dispensaries, and an infirmary attached to each district workhouse. Every town in Britain of any size has its hospitals and dispensaries, and almost every county its Lunatic Asylum.

In Dublin, where so much poverty and misery abound, the in-door accommodation is extensive, there being eight or nine general hospitals, besides large charities for fever-patients and lying-in women. Edinburgh is also well supplied.

With the exception of three, which possess large landed property, (namely, St. Bartholomew's, Guy's, and St. Thomas',) all these institutions are supported by voluntary subscriptions.

The condition of the British hospitals, as regards the comfort and well-doing of the patients, is admirable: which is testified by the fact that the proportionate mortality is lower than in any of the hospitals of Europe. In no respect has a more gratifying improvement taken place than in the treatment of lunatics; for, while some centuries back, (1403,) "locks and keys, manacles of iron, chains of iron, stocks, &c.," were enumerated as common articles of furniture of Bethlehem, and the lash was with these the only means of obtaining obedience, at the present day physicians observe improvements coincident with diminution of restraint, and hope before long (see DR. CONOLLY'S *Report on Hanwell**) to be able to dispense with it altogether. Government does not interfere with the management of the hospitals, this being entirely placed in the hands of officers chosen by the subscribers.

Some of the French hospitals are of high antiquity. The origin of the Hotel-Dieu, of Paris, is referred to the ninth century. They have always been fostered with immunities and privileges by the various kings, and had, prior to the Revolution, acquired in many instances considerable property; but at that period they were most grossly neglected and mismanaged by individuals and societies who had the care of them. During the Revolution, they were deprived of their estates, and funds provided from other sources; since that event they have all been placed under the direct controul of government, and are now rendered, by the energetic and judicious measures it has adopted, equal to any establishments of the kind in Europe. There are thirteen general hospitals in Paris, containing about 5000 beds; besides which there are also eight hospices, or institutions for the reception of the aged, orphans, foundlings, and persons afflicted with incurable diseases, and which can accommodate about 11,000 individuals. Of these last, the Salpêtrière, for 5400 aged women, and Bicêtre, for 3127 aged men, resemble small towns swarming with inhabitants.

As we have said, the state of most of these charitable institutions prior to the Revolution was disgraceful; in the Hotel-Dieu three or four persons were often put in one bed, and the most opposite diseases were mingled together, while filth and confusion reigned on every side. Now, they are not over-crowded, and are kept very clean and neat. The hospitals on the Continent are frequently much larger than the British; and thus, while our largest, St. Bartholomew's, will hold but 550 patients, the Hotel-Dieu of Paris will contain 2000.

We do not think that hospitals can be beneficially extended beyond a certain limit, and the crowding together so many persons under one roof may help to account for the high rate of mortality occurring at the Parisian hospitals, notwithstanding the care with which the comforts of the patients are attended to, and the ability of the medical officers; this may also arise in part from the bad localities of some of the buildings, and the indiscriminate reception of diseases known to be fatal, such as consumption, &c.

The property in houses, &c., which some of these hospitals still possess, not being sufficient for their support, they derive the necessary funds from various sources, as the fines and confiscations levied in the courts of justice, the Monts de Piété, a portion of the *octroi*, or tax upon the articles brought into Paris for the consumption of the capital, and ten per cent. upon the receipts of the theatres and places of amusement.

In some respects, this mode of supporting hospitals is preferable to voluntary contributions, which are usually derived from a humane but limited portion of the community, and the dependence upon which renders the hospital-management sometimes uncertain. There is a department of the French executive expressly devoted to the management of the hospitals; and although it may sometimes be found needlessly minute in the regulations it enforces, yet, by the preliminary information it obtains concerning the necessities of the applicants, it prevents much imposition, and by the uniformity of its plans effects more good with a certain means, than could be brought about by a number of independent and often rival institutions. The effect of the amended system of hospital management has been to diminish the number of admissions, although the poor are better provided for than formerly; thus, while the population of Paris, prior to the Revolution, was only 660,000, there were 35,000 poor and sick persons received into the walls of its institutions; in 1829, when the population was between 800,000 and 900,000, accommodation only existed for 15,000 individuals. The other towns in France are well supplied with hospitals, especially Strasburgh and Lyons; the Hotel-Dieu of the latter city is considered one of the noblest hospitals in Europe.

* See *Saturday Magazine*, Vol. XXIII., p. 187.

The hospitals of Italy, and, until lately, those of Spain, have been too much under the direction of the priesthood, who sanction a much too indiscriminate admission. Some of those of the former country are very extensive, as the *Spedale Grande* of Milan, which will hold 2000 patients; the hospital of Florence, containing 1000 beds, and that of Naples, 1400. The management of some of these is much in arrear of that adopted in other European hospitals; and Dr. Lee, during his recent visit, found lunatics chained in the hospitals of Turin and Genoa. Many of the German hospitals are of a very moderate size, but the general hospital of Vienna is an immense establishment, containing 2000 beds. The *La Charité* of Berlin contains 1000 beds.

In Russia, owing to the slavery which there exists in the shape of serfdom, hospitals are few in proportion to the population; but, at St. Petersburg* there are some large establishments. The general military hospital will hold 2000 patients, and the regimental hospitals of the Guards are not surpassed in arrangement and appointments by our own splendid institutions at Plymouth and Haslar.

Of the hospitals in the East we have not much information: of those devoted to the plague, and for the reception of lunatics, at Constantinople and Cairo, we have, however, terrible accounts. Mr. Madden describes the inmates of these last as suffering every privation; they seemed nearly famished, only receiving food when the charitable sent it. They were chained to their wretched cells, and the keeper entered with a whip, as he would a menagerie. Some of these wretched beings had not tasted food for eighteen hours. On some one presenting them with a little, "they devoured what they got like hungry tigers, some of them thrusting their tongues through the bars, and others screaming for more bread. I sent out for a few piastres' worth of bread, dates, and milk; its arrival was hailed with a yell of ecstasy that pierced the very soul." They were all in a most filthy and disgusting state.

Dr. Earle, an American traveller, who visited Constantinople in 1838, saw the lunatics chained, badly clad, and deprived of fire, although it was the middle of December. The Pasha of Egypt has a well-organized military hospital at Alexandria.

The hospitals of the United States are not large, but are very well conducted.

* See *Saturday Magazine*, Vol. V. p. 210.

God is such a being, who, if he were not, were of all things whatsoever most to be wished for; it being indeed in no way desirable for a man to live in a world void of a God and providence. He that believes a God, believes all that good and perfection in the universe which his heart can possibly wish or desire. It is the interest of none, that there should be no God, but only of such wretched persons as have abandoned their first and only true interest of being good, and friends to God, and are desperately resolved upon ways of wickedness.—CUDWORTH.

It is a fact known to many people, and I believe it has been frequently stated, that no large and fierce dog or animal of any kind, with the exception of the bull, which shuts its eyes and rushes blindly forward, will venture to attack an individual who confronts it with a firm and motionless countenance. I say large and fierce, for it is much easier to repel a bloodhound or bear of Finland in this manner than a dunghill cur or a terrier, against which a stick or a stone is a much more certain defence. This will astonish no one who considers that the calm reproving glance of reason, which allays the excesses of the mighty and courageous in our own species, has seldom any other effect than to add to the insolence of the feeble and foolish, who become placid as doves upon the infliction of chastisements, which, if attempted to be applied to the former, would only serve to render them more terrible, and like gunpowder cast on a flame, cause them, in mad desperation, to scatter destruction around.—BORROW'S *Bible in Spain*.

WHO IS MY NEIGHBOUR?

You ask me who thy neighbour is,
And what his rank and name,
And where, amid the moving throng,
You may thy neighbour claim.
You tell me, favour never grows
Where truth is seldom seen;
That hearts are never truly joined
Where self intrudes between!
And though the friendship of the world
Is crowned in poet's page,
It has, with all the syren's tongue,
A more than syren's rage;
For, like the serpent, there distils
A poison from its breath,
While those allured within its coil,
There find despair and death.

But know, thy neighbour is not one
Whom caution may not seek;
Nor held by ties, which fraud can wean,
And treachery can break:
But he is of that chartered home,
Which, in its ample span,
Invites to love and brotherhood
The family of man.
And there, to love him as thyself,
Is now to you assigned—
A law of love, which God himself
Delivered to mankind!
And be it thine, oh! man, whate'er
The world without may do,
To pay to him the debt of love
Thy Maker laid on you!

And would you know him?—go and find
The stranger left to die,
With none to 'suage the fever's thirst,
Or fix his faith on high:
Aye, go—and give thy soothing aid,
And give thy counsels blest,
And so, with mercy on the means,
Will Heaven perform the rest.
And there, oh! yes, behold her there,
Where, mid the hovel's gloom,
She's weeping, as around its board
Her famished children come.
Then go, and with no stinted gift
Thy speedy help afford,
And share the joy thy hand bestows
With those it has restored.

Thy neighbour! 'tis that widowed one
Whom evil men oppress,—
It is her orphan child who shares
In all her heart's distress.
Then go, and with a patient ear
Receive their tale of grief,
And, fearless of oppression's arm,
Work out for them relief.
But see, where comes that suffering child,
With soot and rags defaced,
Whose toil, on Britain's hearths employed,
Had long its sons disgraced.
Then go, and rescued from his task,
Repair what ill you can,
And give thy care, that he may grow
A wise and virtuous man.

Thy neighbour! 'tis the infant poor
Of needful guides bereft,
Who, reared without instruction, are
To evil courses left.
Then go, and round thy learning shed
Religion's beacon light,
And thus will heavenly wisdom lead
Their wandering steps aright!
And look, where roams that Israelite,
By fearful judgments taught
To mourn with tears the awful crime
His guilty fathers wrought!
Then go, and spread before his mind
His doom foretold of yore,
That so he may adore the Name
His fathers spurned before.

Thy neighbour! 'tis the heathen, who
 Makes stocks and stones his trust,
 Yet with a zeal, which swayed by truth,
 Would make his worship just.
 Then go, and in his darkened mind
 Light up Religion's ray,
 And send him with a purer faith
 Rejoicing on his way.
 And know you not thy fellow man,
 Beyond the western wave,
 Though born to freedom, is condemned
 To live and die a slave!
 Then loud and ceaseless tell his lord,
 As he would be forgiven,
 He must strike off the accursed chain,
 Or die accursed of heaven!

Thy neighbour! 'tis the oppressor, when
 He mourns a chast'ning rod,
 Yet, unrepentant, sees not there
 The gracious hand of God!
 Go, teach him that contrition's tears
 His rebel eye must dim,
 And pointing to the Saviour's cross,
 Guide you his steps to Him!
 And thus the oppressor and oppressed,
 The faithless and the true,
 Alike are neighbours, and, with love,
 Must have thy service too.
 Then go, and with each neighbour still
 The righteous rule pursue,
 And do to him as you would have
 That he should do to you!—Dr. A.

THE imagination has a powerful influence on our optical impressions, and has been known to revive the images of highly luminous objects months and even years afterwards.

EFFECT OF TRAVELLING UPON THE SHEEP.

WHEN we killed our last sheep it was worthy of remark that, after travelling upwards of eleven hundred miles, this animal was found to be fatter, and weighed more by two pounds, than any of those which had been previously killed from time to time, as we proceeded, although the best had been always selected for slaughter. It appears thus how well a wandering and migratory life agrees with sheep in this hemisphere, as of old in the other, when they accompanied shepherd kings into Egypt, and the Israelites in all their wanderings until they reached the Promised Land. Ours gave very little trouble, and at length became so tame, that they followed the horses or cattle like dogs.—MITCHELL'S *Australia*.

COLONEL WILKS relates an anecdote of the ingenuity of Shahjee, father of Sevajee, the founder of the Mahratta empire, from which some conjecture may be formed of the general state of the arts and sciences of India, at the commencement of the seventeenth century. "The minister, Jagadeva Row, had made a vow to distribute in charity the weight of his elephant in silver; and all the learned men of the court had studied in vain the means of constructing a machine of sufficient power to weigh the elephant. Shahjee's expedient was certainly simple and ingenious in an eminent degree. He led the animal along a stage prepared for that purpose, to a flat-bottomed boat; and marking the water-line, removed the elephant, and caused stones to be placed in the boat, sufficient to load it to the same line. The stones being brought separately to the scales, ascertained the true weight of the elephant, to the astonishment of the court at the wonderful talents of Shahjee."

KYMAC.

TAKE a pan of new milk, let it stand on a stove, or near a fire, to simmer, but not boil; a thick scum will form over it, which must not be broken; when this is well formed, set the whole by till the next day to stand for cream, and it will be found that the cream has saturated and adhered to the spongy under part of the scum. This coating, nearly half an inch thick, may be taken off, and doubled or rolled up; it will keep for some days, and is excellent with fruit, or coffee, and good with anything. The word kymac means scum. When made of the milk of the goat or buffalo, I did not much like it, but from cow's milk it is excellent.—FELLOWS' *Excursions in Asia Minor*.

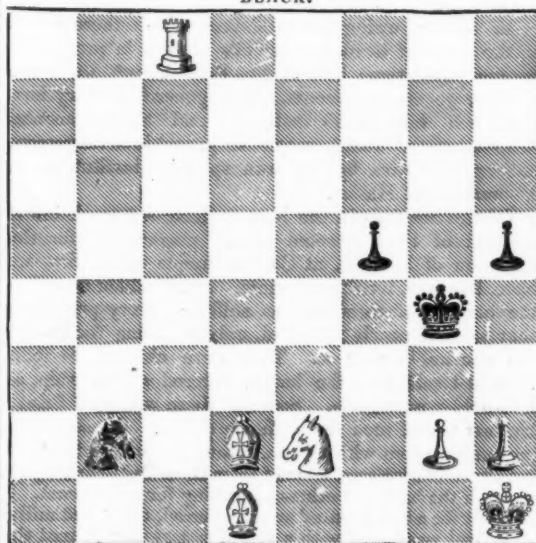
CURIOUS CHESS PROBLEMS.

VII.

ON a former occasion* we gave one of those remarkable instances in which the power of a skilful Chess-player is exerted, not to win the game, but to compel his adversary to win it. That problem was of very simple construction, and admitted of solution by one method in two, and by another method in three moves. The following problem is of the same character, but of a higher order, and will, we have no doubt, excite much interest among our Chess-playing readers.

White is to move first, and to compel Black to give check-mate in five moves.

BLACK.



WHITE.

* See *Saturday Magazine*, Vol. XXIII., p. 196.

CERTAINLY, whatever dark thoughts, concerning the Deity, some men in their cells may sit brooding on, it can never reasonably be conceived that that Being, who is most self-sufficient and self-happy, should harbour any despicable designs towards His creatures. Nevertheless, because so many are apt to abuse the notion of the Divine love and goodness, and to frame such conceptions of it, as destroy that awful and reverential fear that ought to be had of the Deity, and make men presumptuous and regardless of their lives; therefore, we think fit here to superadd, also, that God is no soft, nor fond and partial love, but that justice is an essential branch of this Divine goodness.—CUDWORTH.

BEAUTIFUL is the spectacle of Christian grief, and strikingly observable is the difference between the blessedness of religion and the feeble consolations of philosophy. It is the pride and object of philosophy to render the human heart insensible to suffering: in this, however, happily for man, it seldom succeeds, and when it does, the character is brutalized, and more than half the benefit of life's discipline is lost, while, at the same time, the heart that has foolishly endeavoured to harden itself against suffering, becomes also insensible to joy, and loses those fine transitions from darkness to light, and from light to darkness, which, like the beauties of opening and closing day, constitute the great part of the glory and brightness of the moral landscape. Christianity, on the other hand, which is addressed to us as creatures liable to sorrow, and which is offered to man as a means of alleviation, and as a remedy of woe, seeks not to harden the mind against feeling, but rather permits the full feeling of sorrow, in order that the heart may receive the benefit of this essential part of the discipline, wherewith Heaven in its wisdom sees fit to exercise the children of men. Herein is seen the excellence of Christian principles, in that they recognise the use of afflictions, and render them subservient to the purposes of good.—*Light in Darkness, or the Records of a Village Rectory*.

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